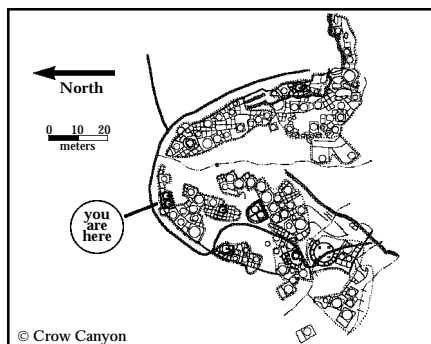
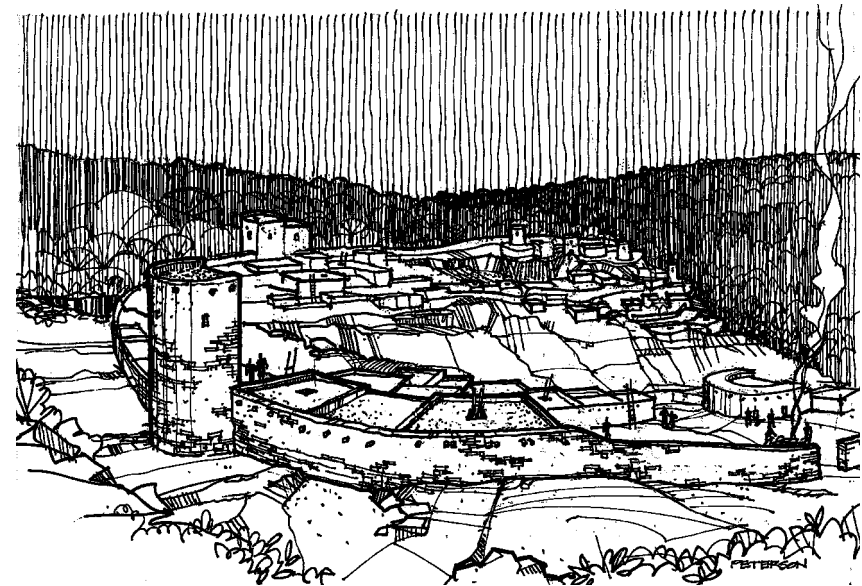


At Hopi, kivas are not as close to living areas as they are here. Thus, kivas here may have been used on a daily basis and not necessarily associated with ceremonial functions.... Kivas at home are not used in this way; they are sacred and not for living in.... [These] kivas may have been of more than one type, some less sacred and others used only by certain clans, families or groups.

— Delfred Leslie, Hopi

Sand Canyon Pueblo is one of several dozen large prehistoric villages in this area dating to the 1200s. With about 420 rooms, 100 kivas, and 14 towers, it is almost twice as big as Cliff Palace in Mesa Verde National Park. Thousands of smaller contemporary communities also dot the landscape.

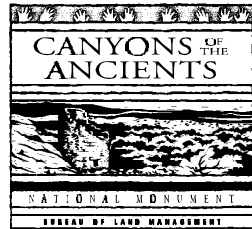
This pueblo contains 13 room blocks or clusters of joined rooms, which vary in size and layout. Some have many kivas; others have only a few. The size and number of the room blocks—and the order in which they were built—are clues to how the villagers organized themselves socially.



To a trained observer, aligned rocks and circular depressions reveal rooms used for sleeping, cooking, storage, or social events. Vegetation changes also help show the location of ancient buildings.

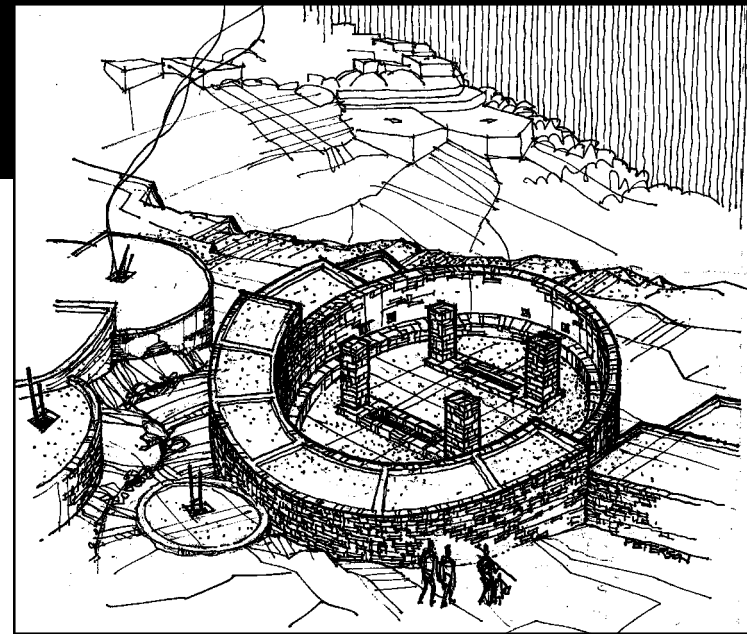
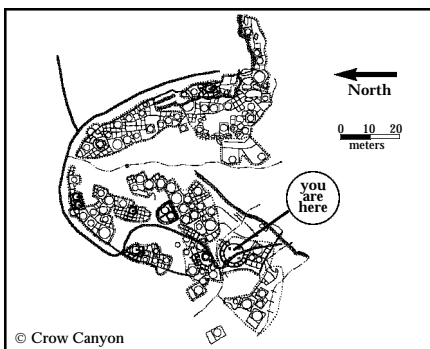
Most archaeological sites are left unexcavated to preserve them for the future. Excavated sites are usually reburied after study. If an excavated site is left open, it must be stabilized and periodically repaired or the exposed walls will collapse. Modern tools and techniques sometimes make excavation unnecessary.





This was the site of a great kiva, different in both size and architecture from all the other “household” kivas at Sand Canyon Pueblo. Great kivas were more common during earlier time periods, but were rare by the 1200s when Sand Canyon Pueblo was built. This great kiva and the D-shaped structure are examples of public buildings used by the entire community. Other, more intact, great kivas can be seen today at Lowry Pueblo, Chaco Canyon, and Aztec Ruins National Monument.

Although the architecture of great kivas has disappeared, their function may survive in modern Pueblo villages. Modern kivas do not belong to a single household, as seems to have been customary during the 1200s. Instead, they serve as gathering places for religious and social events.

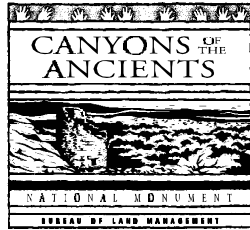


Four pillars of stacked stone helped support the great kiva’s roof. Footings for these pillars are visible on the ground surface.

An arc of second-story rooms may have opened onto a rooftop plaza. But hardly any roofing material was recovered during excavation, indicating that this structure may have had no roof at all during its final years.

This trail continues south a short distance, and ends at the cliff edge.





Many structures in pueblos are intended for ceremonial use. The contents of the ceremonial and ritual life hold great complexity in the pueblo setting. They display a sophisticated knowledge of architectural technology. Lunar and solar cycles have a great influence on our religious beliefs, and they influenced the architectural alignments and layouts found in these ancient places.

— Joe Dishta, Zuni Pueblo

This double-walled, D-shaped structure was one of the earliest and largest units in the pueblo (about 50 feet wide). It was probably built as a community project shortly after A.D. 1250. Places like this, called public architecture, indicates that Sand Canyon Pueblo was a gathering place for residents of smaller settlements nearby.

The long outer rooms originally surrounded two interior courtyards, and may have stood two stories high. In about 1261 and 1270, two kivas were built within the courtyards. The kiva rooftops formed a new, elevated surface. The D-

shaped structure was visible throughout the village, so it probably served an important social function.

